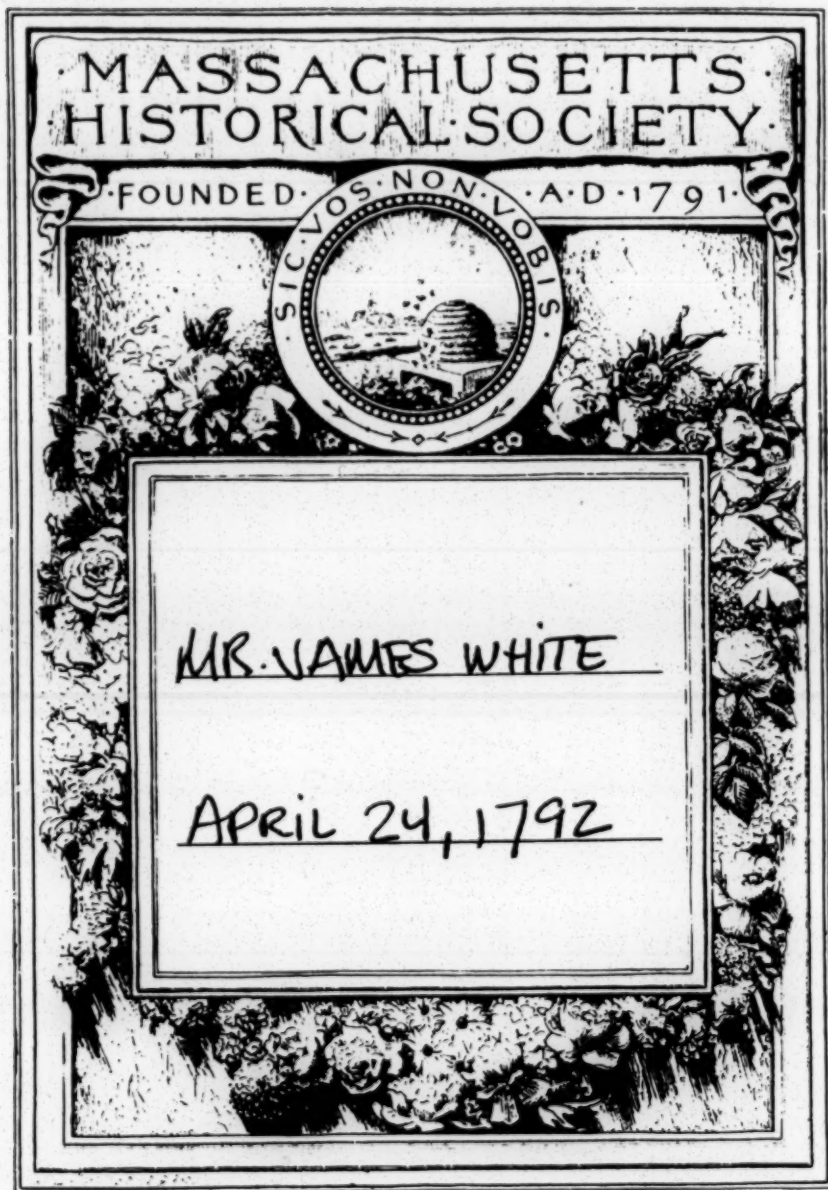
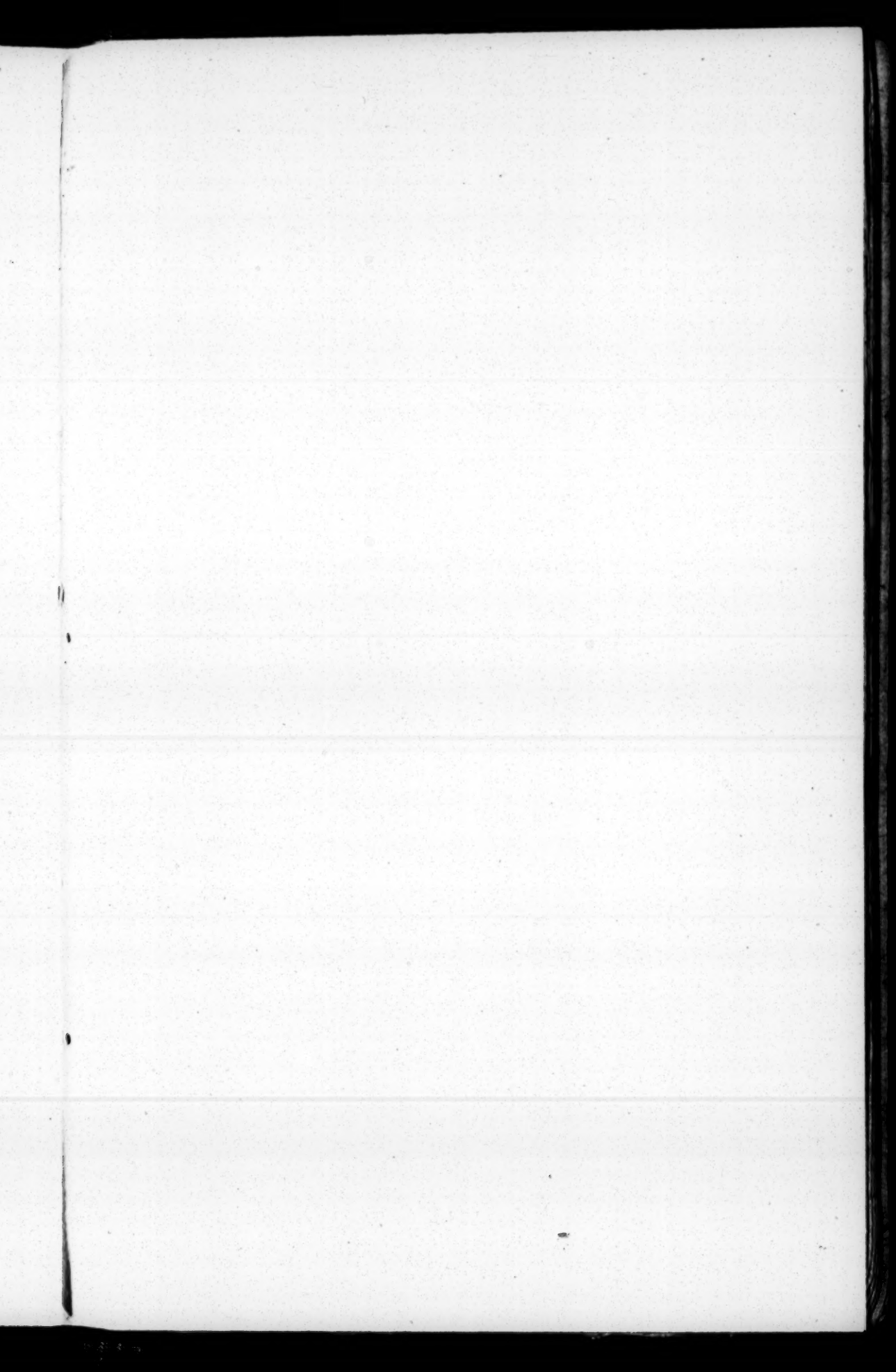


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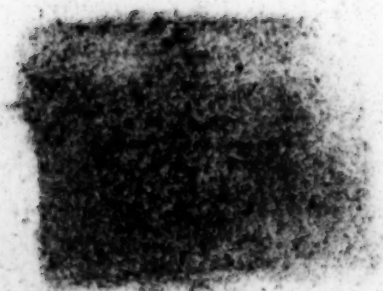
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THE

Day-Dawning,

And the

DAY-STAR

Arising to the Dispersed of

JUDAH & ISRAEL.

Wherein is briefly handled

Their CALL,

AND

CHRISTS

2 Second coming, whose day
is neer at hand.

Francis Brinley

By THO. COLLIER.

Francis Brinley
LONDON,

Printed by H. Hills for T. Brewster, at the
three Bibles, neer the West end of
Pauls, 1655.

DAY STAR

THE

THE

CHRIST

THE

BY THE

THE

THE

(1) Francis Bristley



AN
EPISTLE
General to the twelve
Tribes of *Israel*, but especially
to the two Tribes, *viz. Judah*
and *Benjamin*, scattered.

SECT. I.



Thomas Collier a servant
of Jesus, unto the
dispersed of *Judah*,
and the out-casts of
the land of *Israel*,
Grace, Mercy, and Peace be to
you, through the knowledge of
God the Father and the Lord Je-
sus Christ.

A 2

It

It may seem strange, that I, at such a distance from you, and not of your nation, should trouble my self so much about your estate, being a people now despicable in the worlds eyes, scattered and dispersed among the nations; and upon a rational account unlikely to be a people beloved for the Fathers sake, and that shall be honoured of God when the nations shall fall before you, and confess you a people sought out and saved, and not forsaken: but I have had several prevailing arguments in mine own heart, which have occasioned me to present you with this Epistle, and I intreat and beseech you for the Lords sake, and for the love of the truth, that you do read this Epistle, and ponder it well in your hearts, desiring the God of Grace to give you an understanding in the truth herein presented to you,
for

for with much bowels of tenderness and love, have I written to you : the reasons moving me thereunto are these.

1. That cleer discovery God hath given me by his Spirit from the Word of truth of his intention to do you good; and that although you have been a long time rejected and scattered for your own sake, yet you are beloved, and shall be gathered for the Fathers sake.

Secondly, being thus instructed in the truth of your calling, it lay much as a duty upon my heart (and I am confident from the Lord) to write unto you; that I might perform my duty to you in my generation, leaving the blessing to the Lord.

Thirdly, Likewise being assured that the time of your gathering is at hand.

Fourthly, knowing likewise
A 3 that

(4)

that your fullness will be the time of the deliverance of all believing Gentiles, now dispersed and trampled under foot for their Lords sake; for he was given to be a light to the Gentiles, and the glory of his people Israel.

Fifthly and last, I finde it to be the desire of *Manasseh Ben Israel*, in his book titled, *The hope of Israel*, in his Epistle to the Reader, That if any to whom his book came, had any thing worthy of posterity, that they would give him notice of it. I have not here presented you with any thing of History or outward learning, but have in-
deavored, according to the grace received, in the plain evidence and demonstration of the Spirit and power of truth, to present you with such things, as may, through the blessing of God, tend to your eternal good.

The

The first principle of truth I have to present you with, is, that the true and promised *Messiah* was, according to the counsel of God, to suffer death for the redemption of sinners; and this I shall clear unto you, by convincing grounds from the Scriptures, *Moses*, and the Prophets, whom you know and own; and my earnest desire for you at the throne of grace, is, that the God of grace may give you an understanding in the knowledge of this truth. This I shall confirm unto you from three grounds. 1. Promises, 2. Types, 3. Prophecies.

First, Is that Promise of grace, *Gen. 3. 15. I will put enmity between thee and the woman, and between thy seed and hers; it shall bruise thy head, and thou shalt bruise his heel.* This promise hath a special relation to the *Messiah*, and clearly presents us with his suffering, that

by his death he should break the Serpents head (*viz.*) the head of Satan; though he himself were bruised, though he suffered in the flesh, yet he should overcome in suffering. I do not deny, but that this hath been and is accomplished in all that truly know the Lord: Satan, sin, and evil men oppose, but the seed of the woman hath and will bruise the head of all, in and for his people, though he himself was appointed to be bruised by the Serpents seed, to this agreeth *Isa. 53.5. He was bruised for our iniquities, &c.*

Secondly, see it clearly and fully presented in types and shadows; first the Paschal Lambe or Paschever, mentioned *Exod. 12.* was a lively representation of the crucifying of the Lamb of God, the *Messiah* who was to come, and by his blood to make attonement and peace for sinners, that as the chil-

children of Israel were then made partakers of a deliverance out of *Egypt*, by that means the killing of a Lamb, eating the flesh, and sprinkling the door-post with the blood, &c. so must the *Messiah* give his life and blood for the redemption of his people (out of spiritual *Egypt*, darkness & oppression) both of Jews and Gentiles.

2. All the sacrifices & offerings by the Priests commanded in the law of *Moses* were clear types and representations of the sufferings of the *Messiah*; the offering of Lambs, & Rams, & Bullocks, &c. to be sin-offerings, burnt-offerings and peace-offerings, &c. all presentations of Christ the *Messiah*, in English the anointed, who was to be the alone peace and sin-offering for his people; the Priest was to offer sacrifice for sin, as is exprest at large, *Levit.* 2, 3, 4, 5, 6, 7, 8, and 9 Chapters, and Chap. 16. 34. they

they were to make an attonement once a yeer, both for themselves and the people. All these offerings could not do away sin, but as it had a relation to the true offering, he that was to offer himself once for all, that he might by one offering for ever perfect them that were by him sanctified: this truth you shall see when the Lord taketh away the veil that is spread over your faces, that clearly under all these offerings is represented the offering up of the true *Messiah* once for all, &c.

3. This truth is likewise clearly prophesied, that he that runs may read. There is scarce any prophet of God, but did foresee and foretell of this truth, the sufferings of the *Messiah*. *Moses* the servant of the Lord, and great prophet and type of the anointed, as you may see *Deut.* 18. 15. he by the inspiration of the Lord, presents

sents him much as hath been minded In his suffering estate; the prophet *David* likewise in *Psal.* 22. presents him a sufferer, particularly in *vers.* 16. *They peirced my hands and my feet* : a clear prophesie of the *Messiah*. I beseech you weigh it in your hearts, *David* was never peirced in his hands and feet. See likewise the prophet *Isaiab* chap. 53. throughout, describing the *Messiah*, that he was wounded and bruised, rejected of men, a man of sorrows, and acquainted with griefs, and that God laid upon him the iniquity of us all. And *Zach.* 12. 10. *They shall look upon him whom they have peirced* : all which confirms the truth, that the *Messiah*, which you look for, was to come forth, first in his humiliation, in contempt, in suffering, &c.

SECT.

SECT. II.

THe second principle of truth that I have to present unto you, is, That that Jesus which was crucified by your forefathers at Jerusalem, without the gate, was and is the true *Messiah*, and this is that principle of truth, you have to this day rejected; and my earnest desire is, that you would read these lines with patience, and weigh well the truth herein presented with much tenderness and love unto you; and in this I shall present you with many new Testament-Scriptures, useful being compared with the old, be willing to read and compare them together before you judge. And, Oh that you would be more in searching after the knowledge of the truth of Gods
grace

grace, held forth in the new Testament, and if the Lord work upon your hearts, I should commend principally unto you the Epistle to the *Hebrews*, which especially concerns you, and may through the blessing of the Lord be of much use unto you.

I desire to mind you of one thing by the way, before I come to the confirmation of the truth asserted, *viz.* that the true and promised *Messiah*, was, according to the Scriptures, to have his day and time of humiliation, as hath been already proved, and then his glory, *Isa. 9. 6.* first a childe, a son, and then a King, and the government must be upon his shoulders, &c. Chap. 53. throughout till the last ver. he is presented in his suffering estate; and in the last ver. in his reign: *Therefore I will divide him a portion with the great, and he shall divide the spoile with the strong.*
To

To this agrees that of Christ, *Luk. 24.25,26. Ob fools and slow of heart to believe that which the prophets have written, ought not Christ to have suffered these things, and to enter into his glory?* 1 Pet. 1.10,11,12. the suffering part, as in relation to himself in his own person, he hath passed through, and is entered into glory, *Act. 1.9,10*. Though while the Church is under suffering, yet as he is considered one with his Church, the time of his humiliation is not over till all the members are glorified with him.

Now that this is the true Messiah that suffered at *Jerusalem*, will appear, if you consider, 1. That in him was fulfilled all the legall types that did represent him in his sufferings • he it was that is the true Pascal Lamb, or rather the Lamb represented in the Passover, *Exod. 12*. The Lamb of God that taketh away the sins of the world,

world, *Joh. 1. 29. 36.* the true passee-
over that was sacrificed for us,
1 Cor. 5. 7. that whosoever believeth
in him, all their iniquities shall be
passed over, *John 3 16.*

And he was the substance of all
those sacrifices and offerings in
the law of *Moses*, those sin-offer-
ings, burnt offerings, heave-of-
ferings, and wave-offerings, they
all lead to him, were fulfilled in
him; those sacrifices served to
the purifying of the flesh, suitable
to the covenant that then you
wer under, but they never purified
the conscience from dead works,
to serve the living God in spirit
and in truth, no otherwise then
as it had relation to Christ the
true sacrifice, Christ being become
an high Priest of good things to
come, *Heb. 9. 13, 14.* For if the
blood of Bulls and Goats, and the
ashes of an heifer, sprinkling the
unclean, sanctifieth to the purify-
ing

fying of the flesh; How much
 more shall the blood of Christ,
 who through the eternal Spirit of-
 fered himself without spot to
 God, Purge your consciences
 from dead works to serve the li-
 ving God? As the high Priest then
 entered once a year into the most
 holy place, offering sacrifice for
 himself and the people, *Exod. 30.*
10. Levit. 16 2. with *Heb. 9 7.* So is
 Jesus Christ become a high Priest
 of good things to come, by a
 greater and more perfect taber-
 nacle, not made with hands; that
 is to say, not of this building, nei-
 ther by the blood of Goats and
 Calves, but by his own blood he
 entered once into the holy place,
 having obtained eternal redem-
 ption, *Heb. 9. 11, 12.* For Christ is
 not entered into the holy places
 made with hands, which are
 figures of the true, but into hea-
 ven it self, now to appear in the
 pre-

presence of God for us, &c. *Heb.* 9.24,25,26. so that what was figured out in the sacrifices, priesthood, temple and tabernacle, Christ is the substance of all, fully and compleatly answers them, and fulfills them, and ends them all; so that he is the end of the law for righteousness to every one that believes, *Rom.* 10.4. By all which it appears that he is the true and promised Messiah, because that in him is fully answered all the figures and shadows of the old Testament.

It will farther appear that this is the true Messiah, if you consider how fully in him is answered all the prophecies and promises of him in the old Testament in relation to his humiliation; and in him shall be fulfilled all the promises of his glory, but every thing in its order that God hath set it.

I. For his humiliation, see what

B

the

the Prophet *David* personating Christ, as it might be very well (for sometimes Christ is called *David*, *Ezek.* 39. 24, 25. and the promise made with *David* and his seed, hath a special relation to Christ, *Psal.* 89. from the 19. to the 39. vers.) see *Psal.* 22. the prophet personating Christ in his sufferings, you may clearly see Christ answering those things, or all those things fully answered in him: in way of complaint, *ver.* 6. I a worm and no man, this was the condition of Christ, *vers.* 7. All they that see me, laugh me to scorn; so it was fulfilled in Jesus, *Mat.* 27. 29, 30 31. and when they had platted a crown of thornes (in reproach) they put it on his head and a reed in his right hand, and they bowed the knee before him, and mocked him and said, *Haile King of the Jews.* &c. Again, *Psal.* 22. 8. he trusted in the Lord, that he would deliver

liver him, let him deliver him,
 seeing he delighted in him. See
 this made good *Mat.* 27.43. when
 he was upon the Cross in the
 height of his sufferings for the sins
 of others, then his enemies taun-
 tingly fulfilled the Scripture, and
 said, He trusted in God, let him
 deliver him now if he will have
 him, &c. So again *Psal.* 22.16. For
 dogs have compassed me, the as-
 sembly of the wicked have enclo-
 sed me; they have peirced my
 hands and my feet: and this was
 fulfilled in him, as is clearly im-
 ployed in *John* 20. 24,25. and *Tho-*
mas one of the Twelve said, &c.
 Except I shall see in his hands the
 print of the nails, &c. I will not
 believe. Again, *Psal.* 22.17. they
 part my garments among them,
 and cast lots upon (or for) my ve-
 sture, and this was fulfilled in
 Christ. See *Mat.* 27. 35. *Joh.* 19.
 23, 24. Again in *Isaiab* Chap: 7.

14. the Lord by the prophet (*Ahaz* refusing to ask a signe) gives him a signe : *Behold a virgin shall conceive and bear a Son, and shall call his name Emmanuel* : this cannot be rightly intended or understood but of Christ the true Messiah. For first, never a virgin conceived a child in the ordinary course of nature. And secondly, his name Immanuel, *viz.* God with us; could not properly be given to any but the Son of God, nor ever was there a virgin that bear a Son, but *Mary* the mother of *Jesus*, or any one, besides him truly called Immanuel, that is, God with us, and with his, believing in him, by his spirit and grace, & shall be with his in glory, *Mat. 23. Luk. 1. 26, &c.* here in is the mystery of Gods wisdom & grace to men; that as by a woman sin and condemnation came first into the world; so by a Son born of a woman, a virgin, salvation

is come into the world.

As his conception and birth was according to the Scripture of a virgin, so the place of his birth was according to prophecies exactly fulfilled, *viz.* in *Bethlehem*, *Mic. 5. 2.* with *Mat. 2. 1, 5.* and for this reason it was that *Herod* commanded all the males in *Bethlehem*, and the coasts thereof from two yeers old and under to be slain, that so he might make sure to slay *Jesus*, *Mat. 2. 16.* and this makes way for the fulfilling of another prophesie, *Jer. 31. 15.* with *Mat. 2. 17, 18.* Then was fulfilled that which was spoken by *Jeremiah* the prophet, saying, In *Ramah* was there a voice heard, lamentation and weeping, and great mourning, *Rachel* weeping for her children and would not be comforted, because they were not: though I do not question but that there maybe much in this prophesie relating

to the distressed estate of Israel, and afterward a prophesie of their return. But it was likewise fulfilled in this also, for *Benjamin* came of *Rachel*, *Gen.* 35. 18. and *Ramah* was one part of *Benjamins* possession, *Nehe.* 11. 33. and the fulfilling of this Scripture made way for the fulfilling of another prophesie, *Joseph* at the command of God flying with *Jesus* into *Egypt* to save his life from *Herod*, made way for the fulfilling of that prophesie, *Hos.* 11. 1. Out of *Egypt* have I called my Son, *Mat.* 2. 15. he was there, viz. in *Egypt*, until the death of *Herod*, that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of *Egypt* have I called my Son. Its true, there might be something in it relating to your coming out of *Egypt* by the hand of *Moses*, but prophecies are of a large extent, and the most precious mystery is hid

hid from our eyes, if the Lord open not our understanding.

His life was a life of suffering as soon as he came into the world, his life was sought after, and afterwards he was the reproach of men, accounted a friend to Publicans and sinners, a blasphemer, one that cast out devils through *Belzebub* the Prince of devils, *Mat.* 12. 24. *John* 10. 33. and so in him was fulfilled that prophesie, *Isa.* 8. 18. with *Heb.* 2. 13. Behold I and the children which the Lord hath given me, are for signes and wonders in Israel. He came to his own, and his own received him not, and so that prophesie was fulfilled, *Isa.* 53. 1. Who hath believed our report, and to whom is the arm of the Lord revealed? and that prophesie *Isa.* 6. 9. Go tell this people, hear ye in hearing, but understand not, and see in deed, but perceive not. Make

the heart of this people fat, and make their ears heavy, and shut their eyes lest they hear with their ears, and see with their eyes, and understand with their hearts, and be converted, and I should heal them. And hath not this been your condition many yeers? and hath not there been a forsaking in the land upon this account, and the Lord hath removed you far away? but there is a tenth which shall return, &c. See *vers.* 11, 12, 13.

And in him was fulfilled that prophesie *Zach. 9.9.* Rejoyce greatly, O daughter of *Zion*, shout O daughter of *Jerusalem*: Behold thy King cometh to thee, he is just, having salvation, lowly, and riding upon an Ass, and upon a Colt, the foale of an Ass. This was fulfilled in him, *Mat. 21. 5.* to the 10. this was done that it might be fulfilled which was spoken by the Prophet
say.

saying Behold thy King cometh unto thee meekly, sitting upon an Afs, &c. Note, this was an act of Christ to be performed in his humiliation he must come lowly, meekly riding upon an Afs; this is not to be expected in his glory, then he shall come in power and great glory. Who will abide the day of his coming? and who will stand when he appeareth? *Mal. 3. 2.* But first he must come meekly and humbly; and yet riding in this meek estate; wherein was a resemblance of his glory; the great multitudes that went before and followed after him cryed, saying Hosanna to the Son of *David*, blessed be he that cometh in the name of the Lord, Hosanna in the highest, *Mat. 21. 9.* if there was so much glory appeared in his meekness in his humiliation, how will he appear glorious when he shall appear in his power, when
the

the song of Saints shall be, the Lord God omnipotent reigneth.

With what clearness was that prophesie fulfilled in all the circumstances of it? *Isa.* 52. 14 & *cha.* 53. throughout, *Cha.* 52. 14. as many were astonished at thee, his visage was so marred more than any mans, and his form more than the sons of men. Was not this fulfilled when your fathers cryed out crucifie him, crucifie him, give us not this man but *Barabbas*? *Mat.* 27. 20, 21. Jesus was so marred in their eyes, that they preferred *Barabbas* a thief and a murderer before him, *Act.* 3. 14, 15. thus was he a man of sorrows and acquainted with griefs, despised & rejected of men, and not esteemed, *Chap.* 53. 3. Oh was not this prophesie fulfilled to the life in Jesus? *verse* 4, 5. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem

steem him stricken, smitten of God and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, &c. the reason was in *vers.* 6. Because that all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all, and he bare our sins on his own body on the cross, *1 Pet.* 2. 24. In him was fulfilled that saying of the Prophet *Micah* 5. 1. They shall smite the Judge of Israel with the rod upon the cheek, *Mat.* 27. 30. They spit upon him, and took the reed and smote him on the head, and so fulfilled that Scripture, *Isa.* 50. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spiting.

Thus

Thus was he numbered among transgressors, *Isa.* 53. 12. accounted worse than *Barabbas* crucified between two thieves, *Mark* 15. 27, 28. and the Scripture was fulfilled. In all which he fulfilled that saying *Isa.* 53. 7. he was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth, with *Mat.* 26. 62, 63. And thus in silence for the sins of men he suffered death, even the shameful death of the Cross: and that Scripture was fulfilled, *Isa.* 53. 8. He was cut off out of the land of the living for the transgression of my people was he cut off, and verse 9. he made his grave with the wicked, &c. and vers. 12. he poured out his soul to the death, and he was numbered with the transgressors for he bear the sins of many.

ny. Thus have I given you a brief
tast of this truth so necessary to
be known in this day of grace, that
Jesus Christ is the true promised
Messiah. The Lord give you an un-
derstanding in this precious truth,
which in it self is so full of clear-
ness, that whosoever runs may
read if the vail remain not still
untaken away.

I shall add in the last place, that
he according to the Scripture came
of the tribe of *Judah*, and so was
the Son of *David* according to the
flesh; and in him were the pro-
phesies fulfilled, *Gen. 49. 10.* The
scepter shall not depart from *Ju-
dah*, nor the law-giver from be-
tween his feet till *Shilo* come, and
to him shall the gathering of the
people be. And that prophesie
Isa. 11. 1. And there shall come
forth a rod out of the stem of *Iesse*;
and a branch shall grow out of his
roots, with *Act. 13. 22, 23.* I have
found

found *David* the son of *Iesse* a man after mine own heart which shall fulfill all my wil, of this mans seed hath God according to his promise raised a Saviour *Jesus*, and this is proved both by *Matthew*, Chap. 1. and *Luke*. chap. 3. in their account of the genealogy of Christ both agree in their account that he was the Son of *David*, though probably there may seem some scruple, because they reckon upon a contrary line, yet I do believe there is much of the wisdom of God in it: *Matthew* reckoning after the genealogy of *Ioseph*, who was the supposed father of Christ, and *Luke* after the line of *Mary* the mother of Christ; so that take it on which side you will, both came of *David*, and so Christ was the son of *David*, and the son of *Abraham*, Mat. 1. 1. and so he was acknowledged in his incarnation by all that had any convictions of heart

heart upon them, *Mat: 9. 27.* The two blind men cryed, Thou son of *David* have mercy on us, and the woman of Canaan, *Chap. 15. 22.* Cryed, saying, have mercy on me, O Lord thou son of *David*, and *Chap. 21. 9.* the multitude cryed out Hosanna to the son of *David*, &c. Let this suffice, he was the son of *David*, he was made of the seed of *David* according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, *Rom. 1. 3. 4.* For he did not only dy for our sins, but he was also raised again for our justification, according to the Scriptures, *Rom. 4. 25.* and so that Scripture was fulfilled, *Psal. 16. 11.* Thou wilt not suffer thine holy one to see corruption. *David* saw corruption, but this man saw no corruption, being quickened and raised by the Spirit, *Mark. 16. 6.*

1 Cor.

1 *Cor.* 15 and being risen, he is
 ascended to the Father, *Ioh.* 20. 17.
Act. 1. 9, 10. And the heavens must
 receive him till the time of the re-
 stitution of all things, *Act.* 3. 21.
 Thus much shall suffice at present
 in confirmation of this truth, that
 that man Jesus who was crucified
 at Jerusalem is the true and pro-
 mised Messiah, though I might
 give many grounds more, as the
 wise men coming by a star from
 the East to Jerusalem, saying,
 where is he that is born King of
 the Jews? together with the many
 and great miracles which he
 did? as to turn water into wine?
Ioh. 2. heal the sick? open the eys of
 the blind? raise the dead? preach
 ed with authority, *Mat.* 7. 29. Ne-
 ver man spake like this, by the
 confession of those that were sent
 to apprehend him, *Ioh.* 7. 46. Thus
 his works do witness that he was
 the son of God, *Iohn* 36. and
Iohn

John was a witness to him, *Ioh.* 1. 15. & 5. 33. the father by his Spirit bare witness to him, *Mat.* 3. 17. with *Ioh.* 5. 37. all his disciples and servants were witnesses to him in their cleaving to him, and bearing up of his name, though in a way of suffering; the Sun being darkened in the day of his sufferings, was an evident witness that he was the Son of God, *Mat.* 27. 45. the rending of the veil of the temple, and raising of the dead, and quaking of the earth, convincing witnesses, *Mat.* 27. 51, &c. that he was the *Messiah*.

And finally, your being cast out of your own country amongst the nations, your City and temple destroyed, according to his word, *Mat.* 24. 2. for your rejecting of him according to that parable, *Mat.* 21. 33. 38. 41. This is the Son, come let us kill him. &c. Read that parable, and consider all these, with

C

many

many others that I could produce do confirm that Jesus is the Christ.

SECT. III.

THe third general truth I desire to present you with, is, that the rejecting of this Jesus hath been and is your sin, and that it is your duty to own him, and to believe in him. I say unto you as once the Messiah said unto your fathers, *John* 8.24. If ye believe not that I am he, you shall dye in your sins. There are several reasons why your fathers did, and you to this day do reject him.

1. The meaness of his condition in outward appearance. Oh you looked for him to come in glory, a King to deliver you from all your enemies. Oh you did not, you do not know the mystery of his humiliation; it was hid from your eyes; it was hid from his

own

own disciples, till after it was accomplished. Hence it is Christ saith, *Luk. 24. 25, 26.* O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into his glory? the meanness of Christ was and is to this day a veil cast over your faces, by reason of which you did not, you do not know him.

2. The meanness of his followers, Oh they were too mean for such a presence as was supposed would attend the true Messiah, hence it was (I will not say and yet is, your selves best know) that the chief Priests and Pharisees said, have any of the rulers or of the Pharisees believed on him? *Ioh. 7. 48.* Oh consider that prophesie, *Isa. 8. 14, 15.* He shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for

snare to the inhabitants of Jerusalem, and many of them shall fall and be snared, and be taken; and hath not this been your condition, meerly upon this account of rejecting Christ for his meanness, and for the meanness of his followers? upō this account it was that he was set at naught of the builders, and yet is become the head stone of the corner, not understanding the Scriptures which spake of him, *Isa. 14. 32.* That the Lord hath founded Zion, and the poor of his people shall betake themselves unto it, *Chap. 29. 19.* the poor among men shall rejoyce in the holy one of Israel.

Other reasons might be presented, but not so useful in this place. Oh therefore let it be your wisdom to embrace him, and not to stand it out with him any longer. I say the night is far spent, and the day is at hand, Oh kiss the Son
left

left he be angry, and his wrath be
 kindled, but a little, blessed are
 they that trust in him, *Psal.* 2. I say
 unto you as once *Paul*, *Act.* 13. 38,
 39. be it known unto you, that
 through this man is preached un-
 to you, the forgiveness of sins,
 and by him all that believe are
 justified from all things, from
 which they could not be justified
 by the law of *Moses*. Oh do not
 contradict and blaspheme any lon-
 ger; for he is still good and graci-
 ous, the arms of his mercy are yet
 open to receive you; he is not yet
 risen up out of his holy habitation
 to take vengeance on his enemies;
 but he is yet complaining, as in
Isa. 49. 4. Then I said, I have labor-
 ed in vain, I have spent my
 strength for nought and in vain;
 yet surely my judgement is with
 the Lord, and my work is with
 my God: Behold Christ com-
 plaining for the rebellion of his

nation, as if he had spent his labor
 in vain, suffered in vain, because
 of their long rejecting of him; but
 see the answer of God unto him
 to comfort him in his sad com-
 plaint, *v. 6. 7.* And he said, art thou
 lighter then that thou shouldest be
 my servant to raise up the tribes
 of *Jacob*, and to restore the restored
 of *Israel* (and till *Israel* doth re-
 ceive thee, and is gathered by thee,
 for thy comfort) I will give thee
 for a light to the Gentiles, that
 thou mayest be my salvation to
 the ends of the earth : thus saith
 the Lord the redeemer of *Israel*,
Israel shall be redeemed with
 judgement, and her converts with
 righteousness. Oh therefore stand
 it not out with the Lord any lon-
 ger, for if ye will not believe, ye
 shall not be established; the way
 by which God will work your de-
 liverance, will be your owning of
 the holy child *Jesus*, he it is that
 must be your peace, and that by
 faith

faith in his blood, for he hath given his life a ransom for many to be testified in due time, and that prophesie *Zach. 12. 10.* shall be fulfilled; they shall look upon me whom they have pierced, and shall mourn for him, &c. and he it is that was pierced by your fathers, and by your selves too, in so much as you have justified your fathers in their sin, by your rejecting of him, and that opinion will prove but a fancy mentioned in *Menasseh Ben Israel*, his book page 33. Sect. 26. that some of your wise men say, that there is Messiah the son of *Ephraim*, and that he shall dye in the last war of *Gog and Magog*, and do apply this Scripture to that, they shall look upon me whom they have pierced, &c. This cannot be for these reasons.

1. There is never but one Messiah spoken of in the Scriptures, *Dan. 9. 25, 26.* and that Messiah is

the Son of *David*, and he was to be cut off, but not for himself but for men.

Second Reason, Because the cutting off of the Messiah was to be after the building of the City *Ierusalem*, in their coming out of *Babylon*; and before the second destruction by *Titus*, expressed in these words, that from the going forth of the commandment to restore and build *Ierusalem* (*viz.* in coming forth of *Babylon*) unto Messiah the prince, seven weeks, that is seven times seventy weeks, and the seventy weeks is seventy times seven weeks, which is all one in computation of time, then the Messiah was to be cut off, and after *Ierusalem* destroyed again by the people of the Prince that shall come, for the *Roman Monarchy* was not then in being, but was to come so that it cannot be so understood that Messiah should be cut off in the

the last war of *Gog*, because he was to be cut off before the destruction of *Ierusalem* by the Roman power.

3. It cannot be understood so, because that word in *Zachariah*, clears it self; he doth not say *Gog* & *Magog* shall look on him whom they have peirced; so it must be if he were to be slain by *Gog*, but I will pour upon the house of *David*, and upon the inhabitants of *Ierusalem*, the spirit of Grace, &c. and they shall look upon him whom they have peirced, &c. he was peirced by you, and you it is that shall look upon him and mourn, when the Lord doth pour out the spirit of Grace upon you.

4. It cannot be in the last war of *Magog*, for then shall be no destruction to any but *Gog* himself, for there are two destructions to *Gog*, as in its place I shall make it ap-

appear. Oh therefore be intreated to sit down a little, and sadly consider your estate. If this be truth, which is undeniable, that the true Messiah was according to prophecies to suffer, and all things spoken of by the prophets was fulfilled in him, and so it appears that he was, and is indeed the Son of God, King of Israel, Is it not high time for you to awake out of sleep? Doth not the Lord say by the Prophet, that there is a veil & covering cast over all people *Isa. 25. 7.* And *Paul 1 Cor. 3.* that the covering in the reading of *Moses* law remaineth untaken away. When that is taken away, you shall see him to be the substance, as hath been minded, of *Moses* law, Priest sacrifice, attonement, prophet, and king, and to him you will submit in all things; Do you believe the Prophets? I know you believe them: Oh then desire the Lord that

that you may understand them, that you may not remain in that estate, that Christ being come, you do not know him; it was want of knowledge that was the cause why your fathers crucified him, so *Paul* speaks, *1 Cor. 2. 8.* had they known, they would not have crucified the Lord of glory. Oh continue not in that sin of ignorance and unbelief; I know you shall not long. I do rejoyce in the hearing of your zeal against idolatry, Images & Pictures; in your keeping close to your own people in your marriages, by which you are preserved in your great expectation of the Messiah: but Oh my soul longs that you might know him in his humiliation, that so you might suffer with him, and for him, and reign with him, that you might know who it is you look for, one that hath suffered and been tempted, that so he might

might be your king in his humiliation, a little, before he come in his glory. Oh it will be your joy and crown of rejoycing one day, if you have hearts to own him truly in his humiliation. Well, your duty is, and its that which the Lord calls you to, to repent and believe the Gospel, to be baptized after believing, in the name of the Lord Jesus, wherein is represented the washing away of sin both in conscience and conversation, through faith in his blood; its onely the duty of believers to be baptized; we own no national Church under the Gospel (before the day of Christs glorious appearing) but whosoever liveth and believeth in him shall be saved; the nations delude themselves with the form of godliness without the power; Oh its the life and power of godliness that will stand us instead at the last: its
your

your duty to own him in every part of his word and will, for God hath raised him up a Prophet to you; and its your duty to hear him in all, *Dent.* 18. 15. with *Act.* 3. 22, 23. *Moses* gives up all to him, if *Moses* were upon the earth he would willingly submit himself to this prophet; therefore stand it not out with him, remember that word of Christ, *Luk.* 19. 27. but those mine enemies that would not that I should reign over them, bring hither and slay them before me. The Lord Jesus in his glorious appearing will render vengeance to them that know him not, to them that obey him not, but will be admired in all those that have believed in him: in that day, *2 Thess.* 1. 8, 9, 10. Oh therefore fear and tremble to stand it out with him any longer, he is that stone, that whosoever falls on him will be broken, but
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on whomsoever he shall fall, he will break them to pieces : you have been stumbling at him a long time.

Oh take heed lest he fall on you, he is not onely a Lamb full of meekness, patience and forbearance, slain for the sin of sinners, but he is the Lyon of the Tribe of *Judab*, and when the Lyon roareth all the beasts of the Forest will then tremble, Oh then blessed are all those that put their trust in him.

To conclude this word, remember I beseech you these three things.

1. That without him there is no life, there is no other name given among men, whereby you may be saved, but by the name of Jesus, *viz.* through faith in his blood.

2. Consider the grievousness of your sin, in rejecting him so long
as

as you have, consider of that word of the Prophet, if it had been an enemy I could have born it, but it is thou O man my acquaintance, *Psal. 45. 13.* it is his own, and they have not received him. Oh that it will cause you to weep bitterly every family apart, *Zach. 12.* when you shall come to look upon him whom you have peirced, and shall mourn for him. Oh its that will break your hearts, when you shall see and say, he that is our king hath been our reproach; we it is that have wounded and peirced him, we it is that have rejected him, and trampled him under our feet, and accounted the blood of the covenant an holy thing; yet know, that if the Lord make you sensible of your sin, he is gracious, he is yet a Lamb full of meekness, & his blood shall cleanse you from all your sins; for the promise is to you as many as the Lord our God shall

shall call. For this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions under the first Testament, they which are called might receive the promise of eternal inheritance, *Heb. 9. 15.*

3. Consider, that notwithstanding your rejecting of him, yet he shall be your King at last, and he it is that shall be manifest to be the Lord of lords, and King of kings, that one Lord Jesus Christ who hath been so much set light by you, see *Hos. 13. 10.* I will be thy King, Where is any that may save thee in all thy Cities? and this leads me to the fourth particular.

SECT.

S E C T. I V.

THe fourth particular that I shall present you with, is that this Jesus shall reign on earth and the twelve Tribes of Israel shall be gathered by him to their own land in peace.

I. That this Jesus shall have his kingdom and dominion here on earth manifest among the sons of men. Having had his day of humiliation among the sons of men, He shall have his day of glory on earth among the sons of men, that as he hath been abased in person on earth, so shall he in person reign on earth. In the confirmation of this glorious truth, I shall present you with many scriptures both in the old and new Testament, *Psal. 2.* throughout. Where the Lord hath said it, that not-

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with-

withstanding the heathen rage, and the people imagin a vain thing, for they imagine that Christ shall not reign, which is a vain thing, vain imaginations, &c. yet verse 6. Have I set my King upon the holy hill of *Sion*. And verse 8. He shall have the heathen given him for his inheritance, and the uttermost parts of the earth for his possession; & what shall he do with them? he shall break them with a rod of iron, and dash them in pieces like a potters vessel. This is a clear prophesie of the reign of Christ the anointed. I have set mine anointed upon *Zion* the hill of my holiness; and all the rage of men on earth shall not hinder it, or prevent God in his great designe of the exaltation of the man Jesus; to this fully agreeth that glorious prophesie, *Psalm* 72. throughout though it may be supposed, that the Prophet in this

Psalm

Psalm intendeth *Solomon*, which I do not altogether deny, yet he intendeth *Solomon* no otherwise than as he was a type of Christ, but in the Messiah, the man Jesus, shall this prophesie be truly and fully made good in the day of his glory, vers. 2. He shall judge thy people with righteousness and thy poor with judgement, vers. 4. He shall judge the poor of the people, and shall save the children of the needy and shall break in pieces the oppressor, vers. 5. they shall fear thee so long as the Sun and Moon endureth throughout all generations. This was never made good in *Solomon*, nor in any man else, but it shall be in Christ, *Dan.* 7. 27. all dominions shall serve and obey him; but to return, vers. 7. in his dayes the righteous shall flourish, and abundance of peace, till there be no Moon, vers. 8. he shall have dominion also from sea to sea, and

the river unto the ends of the earth, and so to the 17. verse are many glorious prophecies of his kingdom, and his name shall be for ever; he shall be a son to continue his fathers name for ever; and men shall be blessed in him, all nations shall call him blessed, Blessed be the Lord God of Israel, who onely doth wonderful things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory, Amen, Amen. So likewise in *Psal. 82. 8.* after the description of Magistrates, what they should be, and what they should do, defend the poor and fatherless, do justice to the afflicted and needy, rid them out of the hand of the wicked, &c. and then what they did judge, unjustly, and accept the persons of the wicked, &c. the Prophet seeing no justice to be done by men, what ever they

they should be, or whatever they pretend to be, even as Gods upon earth, pretending to do justly, yet nothing less: he looks further, even to the righteous branch. Arise O God, judge the earth, for thou shalt inherit all nations; this is that should be the faith, prayers, and consolation of the Saints amidst all the troubles of the world and injustice and unfaithfulness of men, that the righteous Lord loveth righteousness, and his countenance doth behold the upright, *Psal.* 11. 7. and that he will take to himself his great power, and will reign, *Rev.* 11. 17. *Isa.* 11. 1. there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, that is Jesus Christ the Son of David, *Act.* 13. 23. and he shall be filled by the father, through the Spirit of the Father, with all accomplishments for so great a work, *vers.* 1,

2, 3. and then with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. *vers. 4.*
Isa. 32. 1, 2. Behold a King shall reign in righteousness, and Princes shall rule in judgement, and man shall be a hiding place, even the man Christ Jesus, whom the Lord hath made strong for himself, *Psal. 80. 17.* and by whom he will rule the nations; its true, this prophesie hath been, is, and shall be made good in a measure, even in the day of his humiliation, he hath been and is a King, and a hiding place to all that truly believe in him, but it shall be much more fulfilled in the day of his exaltation, when every knee shall bow to him, and every tongue shall confess him to the glory of God
the

the Father, *Psal.* 45.23. *Phil.* 2. 11.
Isa. 42.1,2,3,4. Where you have,
 1. A description of Christ in his
 humiliation.

1. What he is to his Father,
vers. 1. His servant, his elect, one
 in whom his soul delight-
 eth, &c.

2. His humility and patience
 in his suffering. He shall not cry
 nor cause his voice to be heard in
 the street.

3. His meekness and harmles-
 ness. A bruised reed shall he not
 break, the smoking flax shall he
 not quench.

Yet 4. He shall bring forth
 judgement into truth. He shall
 bring forth judgement in the
 earth, the Isles shall wait for his
 law; all the discouragements shall
 not hinder him, the greatness of his
 sufferings and the long time of his
 being rejected by his own nation,
 &c. shall not hinder him, but he

shall bring forth judgement into victory, and establish *Jerusalem* a praise in the earth, *Isa.* 62. 7. *Jer.* 22. 5, 6. *Chap.* 33. 15. Behold the dayes come saith the Lord, that I will raise unto *David* a righteous branch, and a King shall reign and prosper, and execute judgement and justice in the earth, &c. this is the King promised in *Ezek.* 37. 25. and my servant *David* shall be their Prince for ever; this is the fifth Monarchy mentioned *Dan* 2. or the little stone cut out of the mountain without hands, that shall break in pieces all that have gone before it, and shall be the last government in the world, for he shall not leave the government to another people as all the rest have done and shall do, *v.* 44, 45. this is the kingdom and glory of the antient of days, spoken of *Dan.* 7. 9, 10. & 26, 27. this is that *Michael* *Dan.* 12. 1. that shall

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shall stand up, a great prince which standeth for the children of thy people, and the Lord shall be King over all the earth; in that day there shall be one Lord, and his name shall be one, *Zach. 14. 9.* See this glorious truth preciously held forth likewise in the New Testament, *Phil. 2.* from *vers. 6.* to the *12.* where the Apostle, first describes him in his humiliation, and then in his exaltation, that God hath highly exalted him, and given him a name above every name, that at the name of Jesus (*viz.* his kingly authority) every knee should bow, &c. and this is it the Apostle mindes in the *Epistle to the Hebrews Chap. 2.* applying that which is written concerning Christ in *Psa. 8.* Thou hast put all things in subjection under his feet, *vers. 8.* but now we see not yet all things put under him; but althings in this world shall be put

put

under him, and he shall reign till all his enemies are made his footstool, *Psal.* 110. 1. *Mat.* 22. 44. *1 Cor.* 15. 25. *Heb.* 1. 13. this is likewise preciously minded, *Rev.* 11. 15. the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever ; and this is the thousand yeers reign spoken of *Rev.* 20. 4. Thus much shall suffice as in clearing the truth of the reign of Christ.

2. The place where he shall manifest his glory, in his kingdom, and that is at *Jerusalem* in the land of *Canaan*, that land which the Lord chose for himself, a habitation for his name and people, the place and City of his holiness, even the mount *Zion*; that place where our Lord suffered his shame and reproach, shall he manifest his glory: the Lord shall reign in (*Isa.* 24. 23.) mount *Zion*,
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in *Jerusalem*, and there shall be glory before his ancients, *Joel* 3. 12. Let the heathen be awakened and come up to the vally of *Jehosaphat*, for there will I sit to judge all the heathen round about, there will the Lord sit and judge of the heathen, and there will the Lord govern his people, *Zach.* 2. 12. and the Lord shall inherit *Judah*, his portion in the holy Land, and shall chuse *Jerusalem* again; let all flesh therefore be silent before the Lord when he ariseth up out of the habitation of his holiness.

3. In this day of the reign of Christ, will he gather together the disperfed of *Judah* and *Israel* into their own Land; that although for their sins they have been put far away for a long time; yet they shall be gathered, for the Lord hath redeemed *Jacob*, and ransomed him from him that was too

too strong for him, therefore they shall come and sing in the hight of *Zion*, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, &c. and their soul shall be as a watered garden, and they shall not see sorrow any more, *Ier.* 31. 11, 12, the Lord will gather them out of all places whither they have been driven, and they shall come with weeping and supplication, *vers.* 8. 9. that is, they shall come in with the sense of the sin that hath been the cause of their being put far away, they shall look upon him whom they have peirced, and shall mourn for him, *Zach.* 12. First he will gather *Indah* and *Benjamin*, and let them have some sight of his grace, *Zach.* 12. 7. the Lord also will save the tents of *Indah* first, and pour first upon them the Spirit of Grace and of supplication, that the glory of the house

house of *David*, and the inhabitants of *Jerusalem* do not magnifie themselves against *Judah*; that which I understand in it, is, that because *Judah* and *Benjamin* had their hands especially in the crucifying of their King.

The Lord will first, to shew that he is gracious, save *Judah* first, called the tents of *Judah*, because the two tribes known by that name, live as it were in tents, not so possessed of any Nation as to call it their own.

And secondly, he will save the tents of *Judah* first, that the glory of the house of *David*, and the glory of the inhabitants of *Ierusalem*, do not magnifie against *Judah*, not but that *Judah* is the house of *David*, but the glory of it will be the coming in of the ten tribes so long lost, that will be the glory of the house of *David*, that is of *Christ*, but the tents of *Judah* must be

be first, that the ten tribes may not magnifie against them, because they had a hand in the crucifying of their king, they it were that said, this is the heir, come let us kill him, but *Israel* was ignorant of this.

Therefore to prevent *Israels* magnifying against *Judah*, the Lord will save the Tents of *Judah* first : behold the riches of his grace, and kindness to men : this is one prevailing thing that hath at this time drawn forth my heart and pen in writing to you.

And secondly, He will save the ten tribes and bring them to their own land, who have been for a long time driven far away, yet not so properly said to dwell in tents as *Judah*, because I do believe that they are not onely in being, but that there are great and strong nations of them ; as for the many places

places mentioned by *Menasseh Ben Israel*, of their habitation, I am not so curious about it, it is enough to me to know that they are, and that they shall return when their day is come. I do give much credit to that mentioned by you in *2 Esdra* 13. their being passed through the River *Euphrates* into a strange land, where never mankind dwelt, &c. and that there they shall remain till the latter day, and then the Lord will work signs for them, and return them the same way, and will drie up the river again for them to passe through; and to this agreeth that prophesie in *Isa.* 11. 11. when the Lord shall set his hand the second time to recover the remnant that are left from *Assyria*, &c. then *vers.* 15. the Lord shall utterly destroy the tongue of the *Egyptian* sea, and with his mighty wind shall he shake his hand over the river

ver, and shall smite it in the seven streams, and make men go over in shoos, and v. 16. there shall be a high way for them that are left from *Assyria*, &c. that is the ten Tribes that was carried away captive by *Salmanazer* king of *Assyria*, where *Euphrates* is called the *Egyptian* sea, in way of allusion, because it shall be like, as it was to Israel in the day that he came up out of the land of *Egypt*, vers. 16. to this agreeth that in *Zach.* 10. 11. and he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall drie up, and the pride of *Assyria* shall be brought down (because *Assyria* carried them away) and the Scepter of *Egypt* shall depart: now the reason why *Egypt* is so much spoken of and the return from *Egypt*. I do judge is, because there was a remnant that was not carryed cap-

captive into *Baylon*, but went into *Egypt*, Jer. 43. 5, 6, 7. and I have not read of their return, but its probable, that they might be driven away into some obscure place, and shall undoubtedly return at the time appointed. But to return, to this agreeth that in Rev. 16. 12. And the sixth angel poured out his vial upon the great river *Euphrates*, and the water thereof was dried up, that the way of the kings of the East might be prepared. Doubtless the ten Tribes are in all this time of their being in the unknown parts of the world grown into many kingdoms and great people, and their coming in through the river *Euphrates* will be a great amazement to the world; thus shall both *Judah* and *Israel* be gathered to their own country under Christ the head of his Church and that prophesie shall be fulfilled, *Ezek.*

37. 16. *Judah* and *Ioseph* shall be both written on one stick, and shall become one, and shall have one king, even *David* (that is Christ) shall be their prince for ever, and he shall make a covenant of peace for them, and they shall be no more two; the envy of *Ephraim* shall depart, and the adversaries of *Judah* shall be cut off, *Ephraim* shall not envy *Judah*, nor *Judah* shall not vex *Ephraim*, Isa. 11. 13. this is that which the Lord hath said, that though thy bruise be incurable, and thy wound grievous, yet the Lord will restore health, and will heal thee of thy wounds, &c. Jer. 30. thus shall *Ierusalem* be inhabited again in her own place, even in *Ierusalem*, Zach. 12. 6. I shall say no more to this at present, because I finde *Manasseh Ben Israel* so full of clearness in this part of the truth, and I do perceive by his lines your earnest ex-

expectation of the accomplishment of this great salvation by the *Messiah*, which is indeed my joy ; but Oh that your souls did know him and believe in him , who will appear for your joy ; and as for the time, I dare not pitch upon it, because I believe, as is mentioned in the hope of Israel, the Lord hath reserved it to himself. So Christ answered his disciples, Of that day and hour knoweth no man, no not the angels of heaven, but my father, *Mat.* 24. 36. and when his disciples asked him after his resurrection, if he would at this time restore the kingdom to *Israel* : He answered them, it is not for you to know the times and seasons which the father hath kept in his own power, *Act.* 1. 6, 7. yet I do believe, and have very much confidence, that the time is at hand ; and it is yet but a little while, and he that shall come will come, and will not

tarry, even so amen. But who will abide the day of his coming, and who will stand when he appeareth? *Mal. 3.* and this I desire to minde you by the way, that as at or in the beginning work of your deliverance, You must come in by weeping crosse, not onely in the sight and sense of your sin, *Jer. 5. 4.* Looking on him whom you have peirced, and mourning for him, *Zach. 12.* but likewise in relation to the great trouble you are like to meet with also from the world, that as you have been scattered among the nations, and *Israel* hath been kept in obscurity, so the nations will rage in your gathering together, and then will be the first war of *Gog* and *Magog*, mentioned in *Ezek. 38.* and *39.* and it will go hard with you for a time, see *Zach. 14. 1, 2.* to this that agreeth, *Rev. 16. 12.* when the River *Euphrates* is dryed up, that the way of the

the kings of the earth may be prepared, *vers.* 13, 14. on their appearance, three unclean spirits like frogs went out of the mouth of the dragon, the beast and the false prophets, which are the spirits of devils, working miracles, which go forth to the kings of the earth, and to the whole world to gather them together to the battel of the great day of God almighty; that is the great battel of *Gog* and *Magog* mentioned before, called the great battel of God almighty, because it is that great battle appointed of God, where he will destroy both his and your enemies.

And in this great distress, by reason of the nations fury, called *Gog* and *Magog*, then shall *Michael* the great prince of his people, stand up for your deliverance, *Dan.* 12. 1. Then will the Lord send a fire upon *Magog*, and he shall

know that there is a God in *Israel*, and the Lord will make his holy name known in the midst of his people *Israel*, and he will not let them pollute his holy name any more, &c. *Ezek.* 39. 6, 7.

And then shall that prophesie be fulfilled, *Isa.* 2. and *Micah* 4. Nation shall not lift up sword against nation, neither shall they learn war any more, onely after the glorious reign of Christ and his Saints, Satan shall be loosed for a little season, *Rev.* 20. and shall gather together *Gog* and *Magog* (that is those that were left of the nations in the first destruction, *Ezek.* 39. 2) and they shall compass the campe of the Saints about, & the beloved City; & fire shall come down from God and destroy them, this shall be the last encamping together of *Gog*, and the last destruction and final judgement; in this day of glory shall all believing Gentiles be gathered

thered in with you, for he is given as well to be a light to the Gentiles, as to be the glory of the people *Israel*, *Isa. 49. 6.*

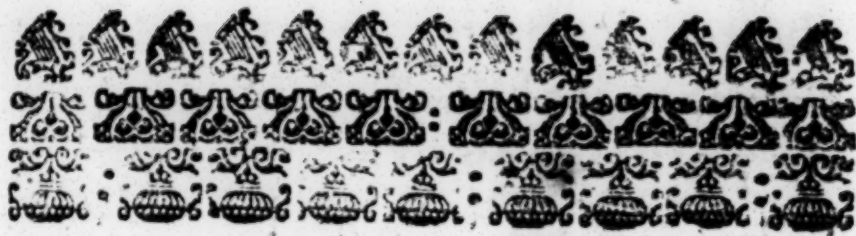
Thus have I in tenderness and faithfulness both to the Lord and you, discharged this as my duty in commending these few lines unto you; the Lord grant that it may finde acceptance with you. Here are many prayers presented for you at the throne of grace, by those who clearly see and believe Gods intention of good to you; for my self I trust my heart is so much set at liberty towards you, that I could not onely prostrate my pen and prayers for your good, but my person likewise, if I saw a clear call from the Lord to serve you.

In a word to conclude, I do believe that you have some of those remembrancers, in this nation, spoken of *Isa. 62. 6, 7.* That

will give the Lord no rest till he
have made *Ierusalem* a praise in
the earth; which is the earnest
and daily prayer of him who is
both yours and the truths servant,
as far as he may, though unwor-
thy.

T. C.

THE



T H E
POSTSCRIPT.

MY Friends, to whose hands this Epistle may come ; The estate of the Jews having been a long time sad, and indeed as once the Gentiles were, and all unbelieving Gentiles are, without Christ in the world, and so without hope in themselves, as in relation to the true Messiah, the Lord having given me some apprehension concerning his purpose both of grace and glory towards them, I could not with good conscience altogether hold my peace at this time, without
wri-

ting these preceding lines unto them; it being translated into *French* (that being a language that they are exercised in) and so sent unto them, the work being done, the issue I leave to the Lord, who I know doth usually honour himself in working by weak means; and being desired by some friends, I have likewise got it printed in *English*, thereby not onely to provoke others, who perhaps may be more enlarged in this work toward those poor dark despised people, but likewise that all whose hearts are (truely) Zion-ward, may be instant with the Lord in prayer for them, and so much the more, because their coming in will be to us life from the dead; and their fulness will be our glory. Oh therefore let all be warned, not to be wise in their own conceit, and know that blindness is happened to *Israel*, but in part, but that till the

the fulness of the Gentiles is come in, and then *Israel* shall be saved.

I have a few words, my brethren and friends, to present you farther with, concerning the reign of Christ; and that is, that he shall have a kingdom upon the earth, and shall reign with his people upon the earth, manifesting his power and glory amongst them, and over the world.

But before I proceed any further, I shall answer one objection, that is, some may say, *It was not long since that your self was against this principle, &c.*

Ans. Its true, in part I was, being much informed in the truth of the reign of Christ, but judging it to be a glorious reign in the spirits of his people over the world, and this is the apprehension of many precious sons of Zion at this day; but the Lord opening the seals by de-

degrees unto his people, he gives them to see farther into the mystery of his will concerning his kingdom, and as light shines in, their darkness doth fly away: I could not but judge it my duty to give some hints concerning my farther apprehension of the kingdom of Christ, in which I shall be very brief.

That his kingdom shall be manifest on earth, will appear from these ensuing grounds.

1. It was and is the great design of the Father to exalt the Son here on earth before the sons of men; this was his design before he made the world, and ever since all things, hath, doth, and will concur to the bringing about of this great design; therefore he at first made the world by him and for him, *Eph. 4. 9. Col. 2. 16. Joh. 1. 1.* afterwards man being fallen, and the curse come in upon the whole crea-

creation, *Gen.* 3. God did by him and for him recover the world again, *Col.* 1. 20. that so he might have a selected people to himself, that might enjoy his grace and glory, *Col.* 1. 21. *chap.* 3. 4. His suffering in the flesh was a preparative to this great glory, both for himself and people, it being the appointment of the Father, and there being no other way left or appointed by the Father for the redemption of the sons of men, *Luk.* 24. 26. *Phil.* 2. 6, 7, 8, 9, 10. *Heb.* 2. 10. *1 Pet.* 1. 20. he being ascended to the father, *Joh.* 20. 17. to receive for himself a kingdom, and return, *Luk.* 19. 12, 15. and in the mean time by his Spirit in the Ministry of the Gospel, he is gathering together of his people to himself (among the Gentiles) that when he do appear, they may appear with him in glory, *Col.* 3. 4. for to them that look for him, he will

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appear a second time without sin to salvation, *Heb. 9. 28.* that God having made the world, and again redeemed it to a state of continuation by his Son and for him, and purchased a people to himself out of the world. We may conclude, that the Sons dominion shall be over the world: see *Psal. 72.* throughout; and that all dominions shall serve and obey him.

Obj. So they do serve him now, and he rules over them.

Ans. True, they serve the design of God now, but the kingdom of Christ is not of this world; but there is a time appointed when the kingdom of Christ shall be visibly manifest, and the world shall knowingly be subject to the Son, *Rev. 5. 13.*

Second ground is, that this truth is clearly held forth in the Scriptures; of truth, when our
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understandings are opened, we shall see it. The first Scripture I shall present you with, as a foundation, is *Æ. 3. 27.* Whom the heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his prophets since the world began, where we may note two things.

1. That at the coming of Christ from heaven will be the restitution, not the dissolution.

And secondly, it is that restitution spoken of by the mouth of all the holy prophets.

Now it will be good to search into the prophets, and see what they have prophesied of, and we shall find all agree in one, that Christ must reign, *Psal. 2. 6, 7.* that his dominion shall be from sea to sea, even to the ends of the earth, *Psal. 72.* that he shall possess all nations, *Psal. 82. 8.* that he shall reign
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in mount *Zion* and in *Jerusalem*,
 and before his ancients gloriously,
Isa. 24. 23. that a king shall reign
 in righteousness, and princes shall
 rule in judgement, *Isa.* 32. 1. that
 God will raise unto *David* a righ-
 teous branch, and a King shall
 reign and prosper, and execute
 judgement and justice in the earth,
Jer. 23. 5. and *David* my servant
 shall be king over them, &c. and
 they shall dwell in the land which
 I gave to *Jacob* my servant, &c.
Ezek. 37. 24, 25. and all dominions
 shall serve and obey him, *Dan.* 7.
 27. that the Lord shall be King
 over all the earth, *Zach.* 14. 9.

These and many others I might
 produce to this purpose, and like-
 wise then will be the restitution
 or restoration of the whole creati-
 on; that Scripture will be fulfill-
 ed both in the letter as well as in
 spirit, *Isa.* 11. 6, 7, 8, 9. chap. 65. 25.
 considered with *Rom.* 8. 20, 21, 22.
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and then shall those blessed promises be made good to the Saints here on earth, *Psal.* 37. 11. *Mat.* 5. 5. *Isa.* 25. 8. and *chap.* 65. 13. &c. and all this must be done when Jesus Christ is sent from heaven to manifest his power to take to himself his great kingdom, and to reign; and this is likewise confirmed in the New Testament, the Nations and kingdoms of this world are become the Nations and kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever, *Rev.* 11. 15. This is the thousand yeers spoken of in *chap.* 20, &c.

A third ground I take from his suffering, he fulfilled all that was prophesied of him concerning his suffering, according to the very letter of the Scriptures, he hath so fulfilled it, *Act.* 3. 18. and why should we think it incredible that he shall even so fulfill the Scriptures

in his reign on earth? And why shall we think it a high and glorious discovery of grace for the Son to abase himself on earth in his humiliation, and think it too low a piece of service for him to come and reign, to receive the due desert (if I may so say) of all his labour to manifest his glory before his Saints, and to set his feet on the necks of his enemies? Why should we not think it to be a great degree of honour for the Lord who have suffered on earth to receive his glory on the earth. And why shall we make an Alegory or mystery of those Scriptures that do foretell of his reign on earth, any more than of those Scriptures that did foretell of his sufferings, I do believe that it hath been the policy of Satan, and the weakness and pride of men, in turning Scripture into Alegories and myste- so much, that we had almost lost
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the truth; therefore let it suffice, that as Christ and his people hath had their day of humiliation on the earth, so they shall have their exaltation on the earth, *Psal.* 2.8. *Rev.* 2.26,27. *Psal.* 149. 5, 6, 7,8.

Obj. We do not question but that the Saints shall rule the earth, and that the power of Christ in them shall subdue the Nations.

Ans. And if the Saints, why not Christ their head with them? Can you afford the kingdoms of this world to the Saints, and not to Christ? I say that the Saints shall never reign on earth till the Kingdom of Christ is come, till he is descended from heaven in power and great glory; as he hath suffered before us, and for us, so we, if we suffer with him, shall reign with him, *Rom.* 8.17. When Christ comes to rule the nations then shall the Saints reign with him.

Obj. *Is it not said 1 Theff. 4. 16, 17. that when the Lord shall descend from heaven, &c. and that the dead in Christ shall be raised, and then we who remain and are alive shall be caught up together with them in the clouds, and so shall ever be with the Lord?*

Ans. 1. That isto make good the Scripture which saith, *Zach. 14. 5. The Lord our God shall come, and all the Saints with thee, and if they be not caught up to meet the Lord, he cannot bring them with him.*

And secondly, the Scripture do not say that they shal abide above, but with the Lord, that is, they shall come down with him, as *Joel 3. 11.*

Quest. *Do you suppose that the Jews be called before that day?*

Ans. I do believe that there will be something done amongst them upon that account; and that there

there will be a great gathering together of them at *Jerusalem*, before that day, but their fulness will not be till the day of his appearing in glory, that will be their uniting, *Jer. 23. 5, 6. Ezek. 37. 22.*

Qu. Will the raising of the dead, and the calling of the Jews to their fulness be at one time.

Ans. To me it so appears, those Scriptures considered, *1 Cor. 15. 44, 45.* with *Hos. 13. 14.* the prophet *Hosea* clearly prophesying the coming in of *Israel*, and particularly the ten tribes; the Apostle applieth it there to the resurrection of the dead, &c. *Rom. 11. 15.* what shall their coming in be but life from the dead, that is, if their rejecting was an occasion of so much mercy to the world. What miracle of mercy at their receiving or coming in, even the resurrection of the dead. To this prophesie fully agreeth *Isa. 26. 19.* speaking

ing throughout that Chap. of the
the glory of Jews, thy dead men
shall live together with my dead
body shall they arise, Awake, and
sing yet that dwell in the dust. &c.

*Quest. If so, how will those Scri-
pture be reconciled, that of Christ,
Mat. 22.30. in the resurrection, they
neither marry nor are given in mar-
riage, but are as the angels of hea-
ven, and that of the prophe: which
seems to hold forth building of houses
and plaining of vinyards and pro-
creation of children, &c. Isa. 65.2.*

*Ans. Why may not both these
stand together as a truth? what if
we should suppose, that after the
the coming of Christ. and the rai-
sing the dead in him (for they
must be first raised, 1 Cor. 15.) and
changing the believing Gentiles
that raised and changed, may be
ever with the Lord, that the Jews
then brought in in their fulness,
may remain in a glorious estate
(Satan*

(Satan being shut up) yet not changed; and so the prophecies may be fulfilled concerning them, and those that are raised and changed likewise; and so much the more because its evident that the resurrection and their coming in in fulness will be at one and the self same time.

And what if we should suppose according to the Scripture, that the new *Ierusalem* spoken of Rev. 21. that must come down from God out of heaven, be a material City now above according to Gal. 4.26. *Ierusalem* which is above is the mother of us all, it is above, but it shall come down, &c. and what if we should suppose this new Jerusalem which is so full of excellency (& probably maybe the place now where the Father doth most manifest his glory, though the heaven of heavens cannot contain him; and where Christ and

the spirits of just men, are Heb. 12.) when it comes down from God out of heaven, and the tabernacle of God is with men, and that doth dwell among them. I say that this City may be the head place of residence for Christ and the changed Saints; and the twelve tribes to inhabit without the City, according to Ezek. 48. which is the prophesie and description of the same City; and if so God may have a seed among them to be brought forth in the world in the time of the reign of Christ, and if so, they shall be all righteous, Isa. 60. 21. with chap. 59. 20, 21. which is applyed by the Apostle to the calling of the Jews, and coming in of the ten tribes, Rom. 11. 26.

Quest. Shall this new heaven and new earth be before or after the destruction of the world by fire, spoken of by Peter, 2 Pet. 3.

Ans.

Ans^w. I do believe that it will be before the dissolution; my reasons are (though *Peter* mentions the dissolution first, yet nevertheless we according to his promise look for new heavens and a new earth, &c.)

1. Because that promise is clearly to the Jews, and shall be made good to them when their redeemer doth come to take away their sin.

2. Because that holds forth a destruction of the world by fire, as once it was destroyed by water.

3. Because after the dissolution and judgement, the kingdom shall be given up to the Father, and God shall be all, *1 Cor. 15.*

Quest. Will not *Christ's* coming be the day of Judgement?

Ans^w. It will be the beginning of Judgement. 1. The glorifying of his people. 2. A great judgement and destruction to the world, *Ezek. 38. and 39.* 3. He shall all that

that time with his Saints judge the world. 4. At the end will be the final judgement, Rev. 20. 11, 12, 13, 14.

Quest. What shall be the condition of the world at that time?

Ans. The men of the world shall on condition enjoy peace and plenty, the condition will be they shall own and honour Christ and the Saints, and come up to Ierusalem, doing homage there, and bring presents thither as an acknowledgment; not for any need of it there, but as Christ and the Saints have been at the feet of the world: now shall the world be at their feet according to those Scriptures, Ps. 72. 9, 10, 11. Isa. 60. 24. ch. 66. 23. Zach. 14. 16. Rev. 3. 9. Chap. 27. 26.

Quest. If this be truth, that Christ and the Saints shall reign on earth, what advantage will it be to the Saints in the knowledge of it more than to believe his coming and kingdom at the end of time.

Ans.

Ans. It must needs minister consolation in the knowledge of the truth of things; there is no truth of God but the knowledge of it ministers joy, much more; this about the kingdom and glory of Christ, that the place of suffering shall be for a time the place of glory and liberty.

2. It will keep us more to a constant expectation of his coming and not to put it far away, as of necessity we must, if we suppose a state of glory and liberty for the Church here on earth before his coming, as almost all do expect; when *Paul* onely mindes the Apostles to be first, *2 Thess.* 2. 3. and that hath been, and I believe is almost over, and the day of his glory is at the doors.

3. It will tend to the establishing of the Saints in the truth in opposition to all false wayes and false Christs, knowing it to be
their

their duty to wait upon him in his appointment untill the day of his appearing, thereby manifesting not onely their owning of him, by vertue of their being owned by him, but also that they do indeed look for him, for none durst to look for him indeed, but those who upon a right account do serve him. What advantage hath Satan had in our dayes for want of souls being principled in this truth, one saith here, another there is Christ, and all because we turn his reign all into a mystery, *viz.* in the Saints: but hold right here, and you shall be able to discover all false and Antichrists, be they never so deceivable: own Christ thy justification, thy king to serve him according to the Scriptures, the resurrection his personal coming and reign, and look for it, and thou shalt live above all those false notions that are in the world, able
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to judge them all, in the light of this truth.

4. It will keep the Saints in peace and quiet in their mindes, though under persecution, till the time come, the contrary, an imaginary that the Saints shall reign, makes them vex when things go not to their minds, fills them with trouble and unquietness, if not turbulence of spirit, thinking now is the kingdom of Christ going up, but if the Saints knew that their day must be a day of suffering till Christ come, they would not trouble themselves about the kingdoms of the world till that time come, for all powers set up in the world before Christ come, are but members of the fourth Monarch, even the most righteous, &c. must be broken when he comes, therefore let the Saints wait with patience, for the coming of the Lord draweth nigh. Amen.

F I N I S.